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565 from the villages of Ifergugen and Ibettoyen of the Beni Turin. They wander all over the Rif, establishing themselves temporarily near markets, in which they perform their duties.
463 There is one of each profession settled within convenient distance of each circle of markets in each tribe or group of tribes. Being strictly endogamous, they send home to Ifergugen and Ibettoyen for their women; they cannot even intermarry with other Shameless Ones.

554 Although agriculture is considered the most dignified and worthy of occupations, skilled trades such as those of carpenter, weaver (where weaving is done by men), gunsmith, powder-maker, and professional mason are not despised. A man plying one of these trades does not ostracize his family by so doing, or prevent his daughters from marrying into good families. Such trades are not hereditary as are the occupations of the despised castes.

563 The social position of the Jews is not comparable to that of any other group living in the Rif. The Jews, while living in the places settled by them, such as Galiya and Beni Bu Frah, form distinct colonies which in the past were not often molested. Jews going into other regions could formerly do so only under the protection of some important man in that place. The patron of the Jew considered the Jew as his bondsman or slave, while the Jew regarded the contract as merely a commercial one. The Jew was allowed to work at some trade, but must turn his receipts in to his patron, who gave him his food and lodging and a certain amount of money besides. The patron was held responsible for the Jew's safety and protected him against aggressors. Even under this type of contract Jews were able to enter only such marginal regions as Jebarna of Gzennaya, Ajdir, and, under the aegis of the Ikhemrijen, Targuist. They would not venture, in recent times at least, into the mountains of southern Beni Urriaghel, into northern Gzennaya, or into Beni Amart. For one to do so would have resulted in his death. The Riffians, in common with other Mohammedans, consider it a desecration of gunpowder to shoot Jews, killing them only with stones and knives. Since the Spanish and French occupations the rôle of the Jew has of course changed. He is at present allowed to go to markets to trade, and is not ordinarily molested.

567 Negro slaves are so rare in the Rif that it can almost be said that Riffians do not recognize the existence of slavery. The Ikhemrijen of Targuist have several, and one is owned in Ajdir. There may be others, but I have not seen or heard of them.

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The butchers are relegated to a position as far removed from the rest of the market as possible, on account of the malodorous nature of their wares. If there is a stream in or near the market, the butchers are put on the other side of the stream from the rest. Farmers bring in cattle, sheep, and goats, and turn over the animals to the butchers, who are blacksmiths on other days of the week, or are members of the families of blacksmiths. After the butchers have slaughtered the animals, washed the blood from their throats, inflated their skins, flayed, and quartered them, the owners of the animals hang the meat on wooden racks permanently fixed to trees or posts nearby, where they are thus exposed for sale. Quarters of goat and sheep must have the hoofs and a portion of the adjoining skin left on so that customers can tell the difference between them. The butcher is paid for his work with a portion of the meat, with money, or with the hide, head, and entrails, which are the most common reward.

The meat market is the assembling place of all of the dogs in the *canton* which are able to get there, dozens of them waiting expectantly nearby each time an animal is slaughtered. They often snatch ends of intestine as the animal is being cleaned, and lap up eagerly the rills of blood flowing down towards the stream.

The butchering duties of the blacksmiths are not confined to the market. Whenever members of a *bone* together buy a cow or bull for the meat, the butcher is called in to slaughter it. The portions are divided equally among the married men, who must pay for their pieces before they can have them. A portion is sent up to the mosque of the *canton* for the students in it, and the blacksmith receives his portion as reward for his work.

Returning to the market, we find two other social outcasts at work, the market crier and the official weigher or measurer.[1] These are hired by the councillors, and carry on their functions as official appointees, but disputes arising from the work of the weigher or measurer are carried before the councillors. They work in as many markets as there are days in the week, except of course Friday, and providing that each market is within walking distance of their homes and that the councillors of each are willing to hire them.

Women's markets. In a number of *cantons* there is in addition to the regular market another devoted to women. All men are excluded from it, and are severely punished if they enter. It is commanded by a woman appointed by the councillors of the *canton*. In it the women sell, besides the fruits, vegetables, hens, eggs, and pottery which they dispense at the regular market, magico-medical materials which are supposed to act as contraceptives and to produce abortions. The sale and possession of these is kept secret from the men because the use of them is considered ample reason for divorce. Sometimes a woman who fails to bear children within a reasonable time after marriage is accused, on general suspicion, of using them and is divorced.

Boy Markets. In the Jebala, markets were formerly held in which boys stolen from their families were sold, to be used as apprentices by wandering musicians and as companions by ordinary individuals. They were and still are kept by their purchasers for the purpose of sodomy, and other uses to which these children are put are made secondary to it. When they have grown to an age at which they cease to interest their purchasers sexually they are released and allowed to earn their own living.

The market el Had Ikauen of Ktama was a famous boy market, and was not closed until the advent of the Spanish forces of occupation, who have been trying to prevent such

[1] See p. 92. [For comment on this, see the 111 slip—Analyst]

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sales, although it is difficult to stamp out private transactions.[1] Boy markets are found in the Western Arabophone Senhaja, Ghomara, and Ktama (also, of course, in the rest of the so-called Jebala, and centered at Sheshawen and in the tribe of Beni Zerwal).

[1] The whole Jebalan area is permeated with this type of sexual depravity, which is practiced without mutual shame or any attempt at concealment. In the *Rif* persons sometimes live and die without knowledge of its existence, and those who have travelled and seen it cannot mention it at home without falling into disfavor. It was punished during the recent war, in at least two known instances, by soaking the culprits in gasoline and burning them alive.

This perversion, the only form known in this region, is accompanied in the Jebala by a low esteem for women, who perform the more arduous tasks of agriculture which in the Rif are done by men. A frequent sight in the Jebala is a troop of women marching long distances loaded down under heavy bundles of charcoal and other burdens, which in the Rif would be carried by mules or donkeys.

Bride purchase, a trait common to all Moroccans but the Jews, is in the Jebala literally applied, since here the wife becomes a definite chattel of her husband, not usually the case elsewhere.

The atmosphere created by this combination of cultural factors is in striking contrast to that of the *Rif*, which, although primitive, is wholesome and vigorous.